

BIBLE SOCIETY RECORD.

Published Monthly by the American Bible Society.

VOLUME 31.

NEW YORK, NOVEMBER 18, 1886.

NUMBER 11.

"RICH AND INDEPENDENT."

These were the terms recently used in the editorial columns of a newspaper as descriptive of the American Bible Society, and as expressing perhaps a widespread opinion respecting it. What measure of truth underlies such an opinion it is well for those to consider, on whom the Society relies for sympathy and support.

No doubt the Society is rich in many respects: rich in the record of the work it has been doing for three-score and ten years; rich in the consciousness of having adhered through all these years to the one distinct aim, announced by its founders, of encouraging a wider circulation of the Holy Scriptures without note or comment; rich in a platform so carefully guarded as to invite the co-operation of all persons who accept the Bible as a book which ought to be read in every household; rich in the unstinted sympathies and affections of a great host of life members and contributors; rich also in versions of Scriptures which have been put at its disposal to facilitate the circulation of God's word among rude and illiterate people, and in plates and presses which cheapen the price of the printed book for all classes of men; and rich in opportunities for usefulness which are open at the present moment for prosecuting its work at home and in other lands.

But the idea that the Bible Society has such resources for meeting its yearly expenditures as to make it independent of large and numerous gifts and bequests, is both incorrect and harmful; incorrect and therefore harmful, as leading to demands upon the Society's charities which it cannot meet, and diverting funds to other channels which ought to come to its treasury.

The Bible House indeed is a valuable piece of property, erected, however, with funds especially subscribed for the purpose by residents of this city, that the Society might have a permanent abode: but as a piece of property it serves to reduce the cost of every book printed, and every purchaser gets the benefit of the reduction, while rentals from offices not needed by the Society are applied to meet the cost of administration in New York. The Bible House does not make the Society independent.

The issues from the Bible House are large—at the rate of about three thousand volumes every day; if these were marketed on a commercial basis and sold at a profit, the relation of the Society to the public would be very different from what it is, but, for the public good, the prices are kept as low as possible; elements in the cost of production and distribution which might properly be included are left entirely out of view; all sales are made without any regard to profit; and in innumerable cases at less than cost as a matter of benevolence, and to encourage a wider circulation; and in carrying out such a policy, the Society, however much it may endear itself to the people, can never become *independent*.

An impression has been prevalent that certain "vested funds of the Society were so large as to relieve it of dependence upon gifts of individuals and churches. But those who entertain this view overlook facts most clearly stated in the Annual Reports, to the effect that it is owing only to some exceptionally large bequests, now mainly expended, that the magnificent work accomplished during the last decade has not impoverished the Society, and that the contraction of that work at an early day is inevitable unless more ample resources are provided.

On the first of April last, as stated in the Seventieth Annual Report, the Society held certain funds in trust, amounting to \$305,972 28, of which it can use only the income, which during last year amounted to \$12,445 14. At that time the Society's reserve fund had been reduced to \$155,263, from which the income for the year was \$10,162 10. It is obvious that funds which, in the aggregate, yield an income of only \$22,607 24 cannot make the Society independent, and are utterly inadequate for the prosecution of its work. Even in foreign lands last year the cash expenditure exceeded by \$100,000 the entire receipts from abroad; and the appropriations for the current year, which the Society may be called upon to pay, amount to \$178,000. Then there is the work of general distribution in the South and West, the exploration and supply of regions outside of the fields of all auxiliaries; the provision for various classes and institutions which are dependent on the free gifts of the Society; all involving an annual expenditure for which the Society must, in the na-

ture of the case, act as the almoner of many contributors.

So far then is the Society from being "rich and independent" that it needs the direct and generous support of the churches all through the land. The very fact that it is *rich* in the various elements enumerated above, makes it *dependent* upon those who desire to employ it as their agent for giving the widest circulation to the Holy Scriptures. Why should not every church put upon its schedule for regular and liberal contributions the work of the American Bible Society?

FOREIGN DEPARTMENT.

BRAZIL.—In Bahia our colporteur received personal abuse, which prevented his working for several days.

In Espirito Santo, Cayret found the people in many instances as much against the priests as against the Protestants. They charged him with being a Jesuit, and said they wanted to know nothing at all about religious books.

AUSTRIA.—It is stated that at the Old Catholic Synod in Vienna, Professor Soger proposed the immediate introduction and distribution of Bibles in all Old Catholic families, and expressed the hope that the British and Foreign Bible Society, with its usual liberality, would assist in this noble purpose, so that every school child might possess a copy of the Book of books. The action of the Synod on the proposition is not reported. No doubt need be felt about that society's willingness to aid this project. During the year 1885, it printed in Austria thirty editions of the Scriptures, more than 400,000 copies, in ten languages, and had 140,000 copies in press, besides, on the first of January. The American Bible Society is also doing something, on a much smaller scale, to put these books in circulation; but the great obstruction to colportage comes from the government, which does not allow the sale of books from door to door, but hampers the work by various restrictions.

Professor Soger's proposal calls to mind the pastoral letter of the American Roman Catholic bishops and archbishops, issued after their council in Baltimore, in 1884: a letter which expressed their "hope that no family could be found among us without a correct copy of the Holy Scriptures," and said it was hardly necessary to remind their followers "that the most highly valued treasure of every family library, and the one most frequently and lovingly made use of, should be the Holy Scriptures."

THE Sunday school children of Vermont have this year given one hundred dollars to the American Bible Society, to pay for Scriptures to be supplied to Bohemian children in Austria. The Rev. Albert W. Clark, a native of Vermont and a missionary of

the American Board, will oversee the distribution which will bring joy to many hearts.

LA PLATA.—A correspondent in Monte Video says:

Paraguay is opening up to the gospel. Another assortment of Scriptures has been sent there from the depot in Buenos Ayres, principally in German, and I believe a mission school has been started in Asuncion. We are hoping to send a Bible colporteur there soon.

CUBA.—Mr. McKim has been at the extreme easterly end of the island, where he met with success beyond his anticipation. On a steamer he met four Turks "from Jerusalem," selling breviaries, amulets, charms, bookmarks, and trinkets made of olive wood from the holy land, and it was difficult for him to persuade the people that he was not one of the company. He experiences difficulty from the enforcement of the local regulations about trade. Writing from Manzanillo, he says:

Except Santiago de Cuba this is the dearest place upon the island, as everything comes from a distance and freights are very high. To move a box, I must first go to the store and buy a license in triplicate, then certify as to the contents, size, value, and place of destination; buy a stamp for thirty-seven and a half cents for the same, leave a copy in the custom house, and one in the steamship office, pay the freight, and then pay a tax of *ten per cent.* to the government, before I can get a bill of lading. They put every obstacle in the merchant's way and tax him at every turn, and he takes his revenge, or at least his money, out of the people, so that everything is scarce and dear.

CHINA.—A colporteur in the interior finds it makes a considerable difference in his sales whether he has Portions which he can offer for five *cash*, or those which he must sell for nine *cash*. He is working 1,200 miles from Shanghai, and his supplies of books are sometimes four months in reaching him.

In Northeastern Shansi Mr. Bagnall found the people speaking a dialect so peculiar that it was difficult for him to make himself understood, "especially by persons full of their own opinions."

JAPAN.—Mr. Loomis wrote in September that while the cholera had decreased in Yokohama, it was still raging in other parts of the country, and was likely to interfere with the school work and the holding of religious meetings to some extent. Eight missionaries had been attacked by the disease, but all were said to be out of danger.

SOUTH AMERICA.

ETEN, PERU, Sept. 27, 1886.

Cali, from which place I wrote August 27th, is a town of some thirteen thousand inhabitants, and though it is not the capital, it is by far the most important town in the State of El Canca. The inhabited portion of this State lies in the rich and fertile valley between the Western and Central Cordilleras, and extends from Panama to Ecuador.

After leaving Cali we were told that a Mr. Jansen, who died some years ago, had made some efforts to circulate the Scriptures there, but met with much opposition and but little encouragement. As we saw no books and heard nothing of him while in Cali, I judge he was not able to accomplish much. Our sales were twenty-five Bibles and fifty-six Testaments: total, eighty-one volumes. We left for the coast early on Monday morning, September 6th, and on the way between Cali and Cordova we sold forty-eight Testaments.

At Cordova, during the few hours we had to wait for the train to Buenaventura, we sold one Bible and thirty-seven Testaments. We reached the port of Buenaventura on the afternoon of the 8th, and as the steamer did not sail till the evening of the 9th, we had time to make a pretty thorough canvass of the town—called in Colombia a city, though it has less than four thousand inhabitants—and sold seventy-seven Testaments. At the time of our visit there was no resident priest either at Cordova or Buenaventura, hence there had been no preaching against our books. To this fact it was no doubt due that we were able in so short a time to sell a comparatively large number of books.

On Friday we reached Tumaco, the most southerly port that Colombia has on the Pacific coast. It is situated on an island close to the mainland, and has between two and three thousand inhabitants. It is the port of entrance for the portion of Colombia that lies up against Ecuador, of which the chief town is Pasto. The exports from it are ivory nuts, india-rubber, cacao, and coffee. As the steamer lay pretty near the shore and we had several hours to wait, we landed, and sold twenty Testaments, for which we received seven dollars, U. S. gold.

Early on Saturday we reached the port of Esmeraldas. This is the most northerly part of Ecuador, about as far south of the boundary line as Tumaco is north of it. It has less than a thousand inhabitants, and as the steamer lay a long way off we did not go on shore, but we sold about a dozen New Testaments to persons who disembarked there, and others who came off to trade. On Sunday we touched at the ports Bahia de Caracas and Manta. The former is a very small place, but from it is exported a large quantity of ivory nuts. Going south the steamer does not cross the bar, which is often troublesome. Manta is, after Guayaquil, the most important port of Ecuador. As it was Sunday and we lay a good way from the shore we did not land at either of these, but some of the books we had previously sold to passengers were taken to both places. Manta is the place where the finest Panama hats are made.

On Monday we called at Ballenita, the port of Santa Elena, situated on a sandbank some two miles from the shore. Here also a few New Testaments went on shore with some of the passengers and customhouse officers.

Early on Tuesday we reached Guayaquil. When we landed we took with us the last of the books brought from Bogotá and showed them to the customhouse officers, who examined our baggage and no remark was made. Señor Penzotti sold these without any difficulty while I was attending to other matters.

We reached Payta on the 17th, had our books despatched and set to work on Monday, so that we have had two days' clear work, and with a thorough assortment of books have already disposed of about three hundred and fifty Bibles, Testaments, and Portions, all to persons who bought not more than one copy. Payta is a well protected port for the *departamento* of Piura. This section of Peru is a desert that extends from the northern boundary with Ecuador to the desert of Sechura, a distance of about two hundred miles, and is itself a great desert intersected by three valleys of great fertility down which flow the rivers Tumbes, at the extreme north; Chira, that falls into the Bay of Payta; and Piura, on the northern boundary of the department. The distance from Payta to Piura by the old road is forty-two miles, but by the railroad now in process of being built the distance will be one-half more, as it makes a bend to the north to gather up the products of the Valley of Chira. Of these the most important is cotton.

On Wednesday afternoon we left by rail for Sullana, a small town a little larger than Payta, on the southern bank of the Chira. Here we sold in one day upwards of two hundred volumes, including Portions, the entire contents of a box weighing 141 pounds. Next day Señor Penzotti started for Piura, some seven leagues distant. As I have said, the railway works have been resumed, but the line is not open for traffic further than Sullana. Piura is the capital of the department, and it has more commerce than any other of the towns, so that Señor Penzotti will have no difficulty in disposing of the two boxes that had been sent on in advance, by the time this week's steamer leaves Payta. I took the Friday morning train from Sullana for Payta and reached Eten by steamer on Saturday. The distance is not much more than a hundred and fifty miles, but due to our having touched at a small port about ten miles to the north we were about twenty hours on the way. I brought with me four boxes of books and shall be glad if I can manage to dispose of them all by the time the next steamer goes south.

Yours most truly,

A. M. MILNE.

CUBA.

Miss La Paz, of Havana, narrates the following incident illustrating the interest taken in the Scriptures by some Cubans who lack the means to buy them:

I went in Pueblo Nuevo (Newtown), of Habana, and after talking in one house drew out my Testament and asked the people of the house if they ever read the New Testament. They said yes, but only every three months. I asked the reason for this, and found that in the neighborhood there were one hundred houses and they had one copy of the New Testament which was read in every house. The way they managed was very curious. After reading the book in one house they would pass it to the next, and so it would go from house to house, and it would take three months to come back to the first house. I offered to sell them Testaments, but as they had no money I gave them two copies.

A TRIP IN PARANÁ, BRAZIL.

BY THE REV. WM. M. BROWN.

RIO DE JANEIRO, Aug. 6, 1886.

My trip in the interior of Paraná lasted from May 12th till July 1st, and was fairly successful, though accomplished at the expense of a good deal of personal inconvenience, not to say actual suffering. Paraná is comparatively a new province, and has immense material resources to be developed. At present it is very thinly populated, the largest town being Curitiba, which has not more than 20,000 inhabitants.

The evangelistic work done by Rev. Robert Lenington in the last two years had aroused the priests and vicars of the Romish Church to make what opposition they could to the reception of the Bible, and to the preaching of the word; but, after all, the hardest thing to contend with is the indifference to the gospel manifested by all classes of people. The vicar-general of the province did his best to warn the people against us, ordering the priests to read at mass a circular in which he declared that any person having in his possession the books distributed by the Protestants, would not only incur the actual loss of all temporal blessings but would perish eternally. He was satisfied that the civil authorities knew their duty in regard to the Protestants, and that they would take the proper measures to silence them if they were only notified. We found, as we went from place to place, that the priests were, for the most part, disobedient to orders; so we used the circular for a text, and took the pains to notify the authorities ourselves. There was no systematic attempt by the people to hinder the preaching, or to offer personal violence; but the meetings were often disturbed by individuals, and much oral abuse was indulged in.

The sale of Bibles was not large, though we disposed of all we could take with us. Circumstances compelled us to travel faster than is consistent with thorough colportage work, but the villages and towns in which we stopped were quite thoroughly canvassed, and I left a colporteur in the province who is to do what he can in the country districts.

At our first stopping place, after leaving Curitiba, the people were wholly indifferent, and only a few purchased books. About thirty men and boys attended our preaching service in the evening, and Mr. Chamberlain preached from the text, "Search the Scriptures." The next day, about two miles out from the town, we were stopped by some boys who wished us to talk with their father about the Bible. Entering the house, we discovered that the man was a schoolmaster, and that he had heard Mr. Chamberlain preach the evening before. He knew nothing about Protestantism, and considered himself a good Catholic, though he declared that the priests were so bad he would have nothing to do with them. His father-in-law had owned a Bible, and was accustomed to read it. When he died he gave the Bible to his daughter and her husband, and for his sake they kept it and had it re-bound at an expense of five dollars. Later this schoolmaster began to read the book, and had arrived at the point where he was thoroughly delighted to hear the gospel preached and explained. His whole family also had become interested, and he

declared his intention of teaching the Bible instead of the Catholic catechism in his school. How long he will remain unmolested I do not know, but it is safe to predict that before long he will have to give up the Bible or lose his position. It is to be hoped that his love for God's word will not suffer him to relinquish his hold upon it. He is a Protestant without knowing it, and his family are also, and all through reading the Bible, as he had never heard preaching in his life.

We stopped to dine that day at a small village of perhaps a dozen houses. Some books were sold, and when we were preparing to ride on, the schoolmaster, who is also *sub-delegado* of the police and postmaster, urged us so strongly to stay that we dismounted, though rather inclined to believe the schoolmaster's enthusiasm a wrong standard by which to judge of the eagerness of the people to hear the gospel. But we were disappointed. Nearly every person in the place was present, and the schoolroom was packed so there was not standing room. Mr. Chamberlain preached more than an hour from the same text, John v. 39. Directly after the service three persons asked for Bibles. The schoolmaster said he was convinced now that the Bible was a good book. He had one but had never read it, because he had been told, in all seriousness, that any one reading the Bible would presently go crazy. He had believed this, but did not propose to be so foolish any longer. This was one instance where the civil authorities did not fulfill the expectations of the vicar-general.

The next day we rode on to a pleasantly situated little town called Palmeira. There was the most decided indifference to religious matters, and no one cared to buy Bibles. With some difficulty Mr. Chamberlain and Mr. Landes arranged a place for their service. There was only one Bible in the town, and that had been bought for the purpose of administering oaths in the jury room. The president of the common council declared, when Mr. Chamberlain suggested that his large parlor would be a proper place for a service, that he hadn't very much faith anyway, and he didn't want that little destroyed by Protestant preaching! The service in the evening was very poorly attended.

Next morning by daylight we were on our way toward Ponta Grossa, which place we reached about five o'clock in the afternoon. We stopped for breakfast at a *fazenda*, the owner of which we were told had a Bible. We were very cordially welcomed, and soon discovered that Senhor Roseira not only had a Bible but had read it. He had never seen or heard a Protestant minister, but his faith in the Bible was clear and firm. Looking over his Bible I found a great number of passages marked with marginal notes, to indicate the subject of the passage. He called in his great-grandsons, whom he has taught to read, and they read different selections from the Bible. Senhor Roseira died not long after, and was lamented in the papers as the most honorable, upright, and thoroughly respected man in all the province. I suppose he was buried by a Catholic priest, and that his family paid to have masses said for the repose of his soul, but he certainly had his faith based on Scriptural foundations, and was a much better Protestant than many who make professions of being such.

At Ponta Grossa, which is a place of some four or

five thousand inhabitants, we stayed five days, including Sunday. Here the priest endeavored, in a very legitimate way, to counteract the influences which the "heretics" might exert on the people by having mass said in the church every night. But each night his audience grew less and less, while ours grew much larger. Padre Donato, however, was a very moderate priest, and did not counsel any violence. One night he announced that he would prove that the Bible sanctions image-worship. His proof was found in the instance of the brazen serpent. Mr. Landes's colporteur, who had heard part of the discourse, sent him a note afterward asking why he did not mention the ultimate fate of the brazen serpent, or if he had forgotten II. Kings xviii. 4. The next day the priest sent his sacristan to buy a Bible, and shortly afterward the sacristan, who is married to the *priest's daughter*, bought one for himself, and declared that if it were not for his *uncle* (as he called the priest) he would become a Protestant.

Our next stopping place was Balça. A few Gospels and Testaments were all we were able to dispose of there. As I remember it, there are not more than twenty or twenty-five houses in the place. There is a church and a priest, but the church is seldom opened, and the priest has declared that, if he ever gets rich enough, he is going to be a Protestant. The inhabitants are poor and ignorant and lazy and indifferent. They do not know what the word Bible means, and do not seem to care to know. Their only idea of religion is to pay something to have their souls taken out of purgatory.

The next day, Saturday, we rode on to Cupim, a ride of twenty-five miles. One of the amusing things of the journey was the difficulty we had in making persons understand our purpose in travelling through the province. They were always sure that we must be engineers, jewelry peddlers, or dentists. Curiosity is never concealed in this country. On very short acquaintance, the point-blank question would be put, "What is your business?" The answer, "Ministers of the gospel of Jesus Christ, and Bible-sellers," was occasionally understood, but more often it conveyed not the slightest meaning whatever to the questioner. In Cupim, which is a small village, our sales did not amount to much, so far as the number of books go. We had very interesting meetings, and found that there were a good many persons already possessed of Bibles, which they kept concealed. We noted here, as elsewhere on the trip, many instances of men and women living together without being married, the priests finding some excuse for not performing the marriage ceremony without receiving a sum of money which it was impossible for the man to pay. But I am bound to say that there were many families where the divine law of matrimony was utterly disregarded through no fault of the Church of Rome.

From Cupim to Guarapuava it is nearly eighty miles, which required three days at the rate we travelled. We sold some books by the way, but the houses are very few and a long distance apart. We suffered from cold and hunger, and had some exceedingly bad roads, which used up the animals very badly. The sales in Guarapuava were sufficient to relieve the pack-mule of quite an appreciable weight of books. The Bible is exerting a marked influence

on a large number of persons in Guarapuava, and they are anxious to erect a church building and have regular worship. Mr. Lenington has preached a number of times there, but the persons who were interested in his preaching, and who attended his services, had begun before to read the Bible.

From Guarapuava on to Ivahy the difficulties and hardships of travelling increased. We passed two nights in the woods, the weather was cold, we had very little to eat, and the path was something terrible. We reached Ivahy in a pouring rain, which kept us weather-bound for four days.

When the weather permitted, we started on toward Tibagy, but the rain had not improved the travelling in the least. The poor animals had the worst of it, for the heavy frosts had killed the grass, and they had to subsist on corn and palm leaves, and oftentimes in small quantities. Before reaching Tibagy we were compelled to halt a day or two on account of the rain, and then two of the horses escaped and wandered away, so that the *camerada* was two or three days finding them. Coming to a river much too deep to be forded, I had to swim it to get the canoe that was fastened on the opposite shore. Our saddles and saddlebags we carried over in the canoe, while the horses swam.

From Tibagy to Castro, forty miles, we had a series of mishaps, till finally I was obliged to leave the load of the pack-animal in the woods, half way to Castro. One pack-mule had given out entirely, and the other was too lame to carry the load. I thought I might be able to borrow, or buy, a pack-mule, but not succeeding I returned with the lame mule the following day, and camped out for the night near where I had left the trunks.

From the place where we had camped to Ponta Grossa it was only thirty miles, but we took two days to accomplish that distance. We spent the night at a *fazenda* house, the owner of which was away, an old slave being in charge. The provisions had run very low, and we were furnished with nothing but black beans for dinner and breakfast. I talked two or three hours in the evening with the old slave, and I am sure I do not know how much he comprehended, but I never had a more attentive listener. He had never heard of any such things in his life, and it was wonderfully touching to see how eager he was to know about Christ and God, and God's love for him. We sang several hymns, and the slave begged me to write one of them for him. He did not know how to read himself, but he had a nephew who could read and he would take it to him when he had the opportunity. So the next morning I wrote out the hymn, and gave him besides some copies of the Gospels, both for himself and his master, who he thought would be willing to accept them. The next day at sundown we rode into Ponta Grossa, the animals in such a condition that we could not go on for three or four days. We disposed of some more books, however, and on Tuesday started back for Curitiba, a distance of nearly ninety miles, which we accomplished in three days.

Soon after our return to Curitiba my colporteur was at work, and, without knowing it to be such, stopped at the house of a priest and offered his Bibles. The servant girl took the book inside, and in a minute or two the priest came rushing to the window, quite

furious, and threw the Bible into the mud, all the time abusing the colporteur most vigorously. This furnished me with a text to write something for the papers of Curitiba. The muddled Bible was put in the show-window of a bookstore, the owner of which showed himself very favorably disposed to the gospel, and took an assortment of Bibles and Testaments to sell.

COLPORTAGE IN PERSIA.

Mr. Whipple sends some incidents selected from the report of two colporteurs, during a four months' tour, which took them on a wide circuit, from which they returned to Tabreez by way of Oroomiah:

In this journey they canvassed 120 villages, towns, and cities, and sold 135 volumes of Scripture almost entirely to Mussulmans, mostly in the Persian language, with a few in Arabic and Turkish. Every day they conversed with Moslems about Christianity and Islam. As some of the districts which they visited had never been canvassed by a colporteur, or even visited by a Christian preacher, so far as they could learn, they found it "virgin soil" in many respects, and quite difficult to make sales. They had the joy, however, even amid discouragements, of preaching Christ and offering them his gospel for the first time. The copies which they sold were scattered over a large extent of territory, and will prepare the way for larger sales in future.

These two colporteurs are Nestorians, and one of them has been engaged in Bible-work nearly twenty years. One town which they visited, named Abhar, according to Sir Ker Porter, is the Habor of II. Kings xvii. 6, where, more than 2,500 years ago, the king of Assyria carried the captives of Israel and placed them by the river of Gozan, now known as the Kizzil Uzoön.

A number of Mussulmans called on the colporteurs and asked an explanation of certain passages in the New Testament, which they said they had purchased from a bookseller and had been reading it diligently. It appeared that several months before one of our Armenian colporteurs had visited this place, and remaining several weeks had canvassed it and the surrounding villages. They said he had sold about 100 *Injeels* (Gospels, or Testaments). These were entirely to Mussulmans. In relating this incident to me, Shamasa said he had "taken much heart" in seeing so much interest manifested for the Scriptures on the part of these Moslems; also at the number of copies of the Scriptures sold there. It seemed to him that the gospel leaven was working already. Who can tell what the result will be of those 100 copies of God's word in that Moslem city?

He also visited and canvassed the villages in the Karaghan district, never before visited by a Christian preacher or colporteur, where he made some sales, but not many. In many instances we find that our colporteurs are the advance guard, entering new places and preparing the way for the preacher, and finally for the pastor.

Shamasa relates another incident of a New Testament leading to the conversion of an infidel. In a previous tour he met, in a certain city, three brothers, Armenian merchants, and had a discussion with them for several hours on the subject of Protestantism. He

found that they had lost faith, not only in their own Armenian religion but in Christianity altogether; they were almost atheists. The impression left on his mind, at the close of their long discussion, was that his time had been spent in vain, and that no good had been accomplished. Three years afterward, on this tour, he met one of the brothers in Casveen, and was surprised at the change he saw. The young man told him that the long discussion at first made no favorable impression upon him. He was rather disposed to laugh at his foolish religious views. But as he thought the matter over, recalling one thing after another, he finally said to himself: "Well, it is certain this man is not taking all this trouble and expense in travelling about the country merely for pleasure, or wordly profit. If he were a merchant, like myself, then I could understand it; but he is selling those books, which cost him much more in London than what he asks for them here. It is evident, therefore, that it is not for gain. What, then, is his object, or that of the company which sends him on these tours and pays all his bills? There is *some* purpose, and method, too, in their business." He then recalled something that the colporteur told him about his society doing this work for the sole purpose of placing God's word in the hands of all nations and classes, so they might read and know what was revealed there about man's duty to God, and his future state, etc. He thereupon resolved to obtain a copy of the Testament and read it, and find out for himself what it contained. He did so, and read it every day, again and again, until he found not only light, but life and liberty. He said he now understood, as never before, why he had "drawn" so much trouble to sell God's word. He rejoiced with all his heart for having found this new way. He asked that the missionaries would send a preacher to his native place, and promised to help pay for his support. He seemed very anxious that his own people should receive this gospel salvation.

The colporteur remarked, in finishing this narrative, that he had seldom met a more hopeful convert than this young Armenian merchant. He received fresh hope and encouragement in his work. He saw that, after all, that night's controversy was not in vain; and that the word of God, faithfully read, will lead to a true knowledge of the way of salvation, even though there be no man to explain it.

EUROPEAN TURKEY.

MONASTIR, MACEDONIA, Sept. 27, 1886.

I left Constantinople Sept. 18th, for my first visit to Macedonia. Salonica was reached on the 20th. Here Rev. Mr. Sampson, of the Southern Presbyterian Mission, is engaged in evangelistic work among the Greeks. Salonica is rapidly growing I am told, and must be, in the not distant future, a commercial centre of no small importance. It is a Jewish city, distinctively so. The Jews constitute the larger part of the population. The wealth of the place is mainly in their hands. They are leaders in all business enterprises. They have many beautiful situations in and near the city. The poorer classes crowd together in all their misery and squalor, as in other Eastern cities. The boatmen are Jews. The porters are Jews. It is said that there are four times as many

Jews as Greeks, and as many Moslems as Greeks. The streets in the business quarters are quite wide and well paved. The city has some ruins of interest, but I was unable to visit them, hoping to do so on my return. Salonica is the port for all this part of Macedonia for the exportation of cotton, grain, and other products of the soil.

It is not surprising that Austria should have longings to get possession of this city, and to control all the country from her present borders to the sea at this point. Many years ago the American Board of Missions had a station here. Dr. Schaffler, Rev. Mr. Maynard, Rev. Mr. Dodd, and Dr. Parsons labored here, confining their efforts mainly to the Jews. After many years of toil it was deemed wise by the American Board to pass this, with other Jewish fields in Turkey, to the Scotch and English Missionary Societies. The Scotch Bible Society have for many years had Scriptures on sale in the house of Rev. Mr. Crosbie, and have kept a colporteur at work more or less in the city and vicinity. My visit impressed me with the reasonableness of the Monastir missionaries, and Rev. Mr. Sampson in desiring that a book-depot be opened here, making it a centre of evangelistic influence, somewhat like the "Rest" in Smyrna. If a "Union Depot" for book distribution could be established on terms that would have no unfairness in them to any party, it would, I am sure, greatly advance the cause of our common Master in all this region.

In company with Rev. Mr. Bond of this station I left Salonica on the morning of the 22d for a visit to this city. We came by rail, six hours to Gladsko, and thence by carriage, eighteen hours, to this place. For some distance from the coast the land seemed sterile, reminding me of the country just out of Constantinople along the railway to Adrianople. When the line left the vast Salonica plain to follow the river and wind among the hills, the soil was much better, and some large towns and villages appeared, and signs of thrift were abundant.

As we approached Demir Kapoo, or the Iron Gate, passing through a beautiful gorge, our attention was called to caves and hiding places used by the fierce brigands, who so long held this whole region in terror. Of late years the railway has proved a great drawback to the iniquitous proceedings of these lawless men. In their desperation they sought to wreck a train, and tore up the rails at a certain point so that they might rob and kill. The engineer saw what had been done in time to stop the train, and suspecting its meaning ran the cars at full speed back to a place of safety, so that the brigands were prevented from accomplishing their murderous designs. There is little safety on the common roads in all Macedonia. Brigands, known by the government to be such, are to-day living unmolested within an hour of this city. Not long since our missionary friends, Mr. and Mrs. Bond, went out to a village on a benevolent errand. They came back in safety, but not fifteen minutes after they had passed a certain point on the road on their return, a wealthy Turk of this city, who had been out in the same direction with his family for recreation, was taken by brigands and carried into captivity, and he will not see his friends again until a large ransom is paid.

The natural surroundings of Monastir are very beautiful, but the curse of brigandage extends almost to the city borders, and makes it dangerous to go even to the near villages to do evangelistic work. I have had a delightful interview with Mr. Kyrios, who is in charge of the work of the British and Foreign Bible Society among the Albanians. You will remember that he was taken, and for a long time detained in captivity by a company of brigands, and only released by the payment of a large ransom. His story is a most thrilling one.

Yesterday was the Sabbath, and I attended the services in the chapel. The congregation was smaller than usual on account of prevailing fevers and other sicknesses. I addressed them, through Mr. Kyrios as interpreter, upon the Bible work. The audience interested me much, made up of Bulgarians, Albanians, Greeks, Gypsies, and Wallachians. A greater diversity in feature and appearance I have not seen in any congregation in this land of many nationalities and tongues. This, however, made no difference in the earnest attention they gave to the facts presented. In the afternoon I was greatly delighted with the Sunday school, under the superintendence of Rev. Mr. Bond. The teacher of the class of young men was Mr. Kyrios, who used, according to the necessities of his pupils, Bulgarian, Albanian, Greek, and Wallachian. A gypsy shoemaker had charge of six young lads of twelve and thirteen years. His pupils paid excellent attention to the teacher's earnest words. The work here and in the outstations is progressing as rapidly as we can expect considering the state of the country. The colporteur evangelists do a remarkable work in view of all the hindrances from the insecurity of the country, and the opposition of the government, and the frequent seizure and retention of their books for the most frivolous reasons.

The Monastir field embraces large portions of three provinces called Vilayet, or districts under the governorship of a vali. I saw only one of the men at work in Macedonia. On his last trip he was gone eighty-five days, and visited twenty-five large towns in the three districts mentioned above. On his present tour he has been sorely tried by the efforts of local governors to confiscate or hinder the sale of books authorized at Constantinople, and stamped by the authorities at Monastir. For two months he has been going hither and thither, hoping to secure his rights. The case is still before the governor of Salonica. We hope that an adjustment of these difficulties will soon be secured by the aid of the consul at Salonica and Mr. Sampson.

Yours truly, ISAAC G. BLISS.

THE BULGARIANS.

After his trip to Monastir, Dr. Bliss writes:

I am more than ever before interested in the Bulgarians. I feel great sympathy for them. They are all disarmed, so that they cannot defend themselves against the brigands that rove over Macedonia. The country is beautiful. The land is fertile, except near the sea. In the region of Monastir a magnificent panorama is open to view. Villages and towns dot the vast plains. At Perlepe, six hours from Monastir,

we stopped for rest at noon, both going and returning. The town has a thrifty, well-to-do look, and the inhabitants are quite earnest for education. They maintain a public reading-room, and have a reputation for enterprise and energy. The leaders of the people show no opposition to our work, but manifest no sympathy with it. I was greatly taken by the manly appearance of the young men whom we saw in the streets and markets, and I shall hope for good things from that place and people.

CHINA.

REPORT OF OVERLAND JOURNEY FROM NINGPO TO SHEH-J'U.

BY J. A. JACKSON.

On April the 14th, 1886, I started from Ningpo in company with the Rev. F. Galpin and a native porteur on a journey I had long desired to make. Our destination was the town of Shéh-J'u (Stony Harbor). It is a seaport, but not open to foreign trade by treaty right. It is now better known to foreigners from the fact that it was the scene of great excitement nearly two years ago, when a part of the French navy gave chase to five ships belonging to the Chinese navy. Three of them managed to escape the French admiral, but the other two he succeeded in blockading, and is supposed to have sunk them. This, however, is entirely unsupported by all the natives with whom I conversed just after the admiral left the place. The evidence is all on the other side, viz., that they were sunk by the Chinese themselves and not blown up by torpedoes.

To reach the place overland there are two or three routes. The one we took was near the east lakes, well known to foreigners resident in Ningpo. To reach them the traveller has to go up the Yong River a short distance and then be hauled over the bank called by the natives Ko Ja. It is a contrivance that answers to our locks at home, only instead of the boat floating to a higher or lower level they make it get out and walk. The performance is seldom accomplished without a deal of yelling and obscene language between the boatmen and the coolies at the station.

At sunrise my attention was called by Mr. Galpin (who, by the way, has done much good service for the American and British and Foreign Bible Societies) to the beauties of the scenery now spread out before us on all sides. What a fine field for missionary effort! The friends of the Bible societies will be gratified to learn that this charming spot has its Mission station. It is occupied by the Church Missionary Society, and has been worked by the Rev. J. C. Hoare, and also by Miss Laurence, an indefatigable member of the same Mission.

Having arrived at the terminus of our water part of the journey, we engaged coolies to carry our books and baggage, and started on foot for a place called Tseo-k'ye. We sold a few Gospels as we slowly passed through the villages *en route*. Early in the afternoon brought us to one of the out-stations held by the United Methodist Free Church. Here we had a good time in the evening, preaching the glad news of salvation to attentive hearers. After a good night's

rest, we packed up our beds and started for the Hsien (district city) city of Tiang-saen. Mr. Galpin not being such a good walker as myself, secured a means of locomotion for which I could find no other name than a gridiron without a handle. It was about four feet long by two feet nine. The bars were made of bamboo and there were ropes fastened to each corner and suspended on a pole and carried on two men's shoulders. Having travelled a considerable distance in a hot sun, my companion took pity on me and kindly offered me the use of his gridiron. I accepted it with thanks, but after being carried a few *li* (Chinese miles) I made up my mind that a ride in a frying-pan would be preferable to sitting on the bars of a gridiron all day.

We sold quite a number of Gospels passing through the villages, and on the road to the city of Tiang-saen. To dispose of a few hundred copies of Gospel portions means, in a country like China, a lot of real hard toil and fatigue. About noon we arrived at a rather large village or market town. It was soon made evident to us that not many of the inhabitants were accustomed to seeing foreigners. They came in such numbers that we found it necessary to seek a more commodious place. Our attention was called to a large public hall belonging to the literate. We were told that not long ago a French priest took up his quarters in this building. Taking advantage of the favored nation clause, we had our goods conveyed to this more comfortable and convenient place. We then told the people that as the building was public property and we had come to do them good, they could not with any show of reason offer any objection to our using the place for a short time. Having by a few persuasive words gained their good will we at once opened our store of portions of the Holy Scripture, and began the work of circulating them to the crowds gathered about us. No one knows but those who have gone through experience what it is to be jammed in for a whole day among a lot of dirty, diseased heathen. We stood it until we could bear it no longer, as both mind and body became exhausted. With difficulty we got the place cleared, had our evening meal, made our beds on doors belonging to the house, and retired weary and worn out with the strain of the day's work.

We found on inquiry that the town of Shéh-J'u was just one hundred *li* by sea, so we decided to go that way instead of going a long way round overland. After a pleasant sail of six or seven hours we arrived in harbor, and were glad to meet a couple of Scotchmen engaged in raising the ships mentioned at the beginning of this report. We were just in time to meet the Taichow fishing fleet before going out to sea. I have never known men more eager to obtain books than these hardy sons of toil were. Many of them recognized me as an old resident of their native place and bought books for old acquaintance' sake. They were delighted to hear their native dialect spoken by a foreigner, and expressed surprise that I had not forgotten it after an absence of sixteen years.

Our books being run out, we chartered a small fishing boat, put out to sea and started for Ningpo. We had scarcely got clear of the harbor when we encountered a strong gale from the northwest. The only course open was to run for the nearest place of

shelter. As soon as the gale moderated to make sailing safe, we weighed anchor and beat up against the wind for Ningpo.

The total number of books sold was 612 copies. Pray for a blessing to follow the seed sown.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

CALIFORNIA AND NEVADA.—I attended the California Methodist Episcopal Annual Conference at Monterey, Pacific Grove, where I was invited by Bishop Warren to address the conference in behalf of the American Bible Society and its work. The members of this conference brought in \$230 35, which by a vote of the conference was donated to the American Bible Society. Resolutions were passed commending the cause and fully endorsing the American Bible Society in its plans and purposes.

I also visited Fresno, the centre of the Fresno, Merced, and Tulare Bible Society. Here I preached in the Methodist Episcopal Church at 11 A.M., spoke to the Young Men's Christian Association at 3 P.M., and addressed the anniversary meeting of this auxiliary at 8 P.M. Messrs. Hurd of the Presbyterian Church, and Freeman of the Congregational Church, also delivered addresses. The meeting was held in the Baptist Church, and the pastors of the Methodist Episcopal, Congregational, and Baptist churches participated in the services. Much enthusiasm was felt throughout the entire meeting.

ILLINOIS AND WESTERN INDIANA.—Stephenson and White County auxiliaries and Enfield auxiliary in White County are doing good work and in a prosperous condition. Stephenson keeps up the work grandly and is very thoroughly worked up. The society held its thirty-sixth anniversary at Lena, on Sabbath, September 5th. As usual, they had a very interesting and profitable meeting. Rev. Dr. Jenkins, of Freeport, and others, did the cause good service by their able and timely addresses.

Enfield, in White County, held its seventh anniversary on Sabbath, September 5th. This auxiliary keeps up its work with commendable vigor and enthusiasm.

The month has been a very busy one, employed largely in visiting Methodist Episcopal conferences and other ecclesiastical bodies. Seven annual conferences have been visited in Illinois and Western Indiana. These visits and this work have involved nearly 3,000 miles travel, and much hard, but pleasant work. It is one of the very pleasant features of the work, that it brings its representatives face to face with the brethren of almost every communion and with religious bodies of almost every name.

KENTUCKY AND TENNESSEE.—The first Sunday in the month I attended the anniversary of the New Castle and Vicinity Bible Society, Ky., and the Eminence Bible Society, four miles distant, at 7½ P.M., which were held with about the usual results. The 9th and 10th days of the month I was in attendance upon the conference of Methodist Epis-

copal Church South, in Winchester, Ky. Saturday morning, the 11th, I left the seat of the conference to attend the anniversary of the London and Laurel County Bible Society, Ky., 135 miles distant. Leaving London at 12.30 at night, I returned to the seat of the conference in time for the opening of the session on Monday morning. During the morning session I addressed the conference.

The fourth Sunday I visited the Scott Street Methodist Episcopal Church South, Covington, at 10 A.M., and took the annual collection of the Bible society, amounting to seventy dollars, the largest contribution the church has made for years. At 7½ P.M., same day, attended a union meeting of the Bible society in the adjoining city of New Port. This was a meeting of unusual interest and profit. The auxiliary had been in a languishing condition for several years. It was determined with the blessing of God to put it in good working order again. The services were held in the German Methodist Episcopal Church, the seating capacity of which is 500. All the people could not get into the house. The services were participated in by Presbyterians, Baptists, the two Methodisms, Christians, and the Church of the United Brethren. The contribution was about \$100, most of it in cash. The auxiliary starts off with new life and interest.

MICHIGAN AND WISCONSIN.—It is with pleasure that I can assure you that each of the six ecclesiastical bodies which it has been my privilege to visit during the month, received your Superintendent with increased kindness and cordiality, and gave hearty endorsement of the cause represented.

The two anniversaries attended, one at Sturgis, Mich., and the other at Superior City, Wis., were well attended and showed that if the Bible cause can be given half a chance along with the other Christian benevolences it will not lack friends.

Wayne County Bible Society has finished a most successful canvass of the city of Detroit. Milwaukee has received attention, but the canvass is but partly complete.

MISSOURI.—My first Sabbath was passed at Memphis, Scotland County. This auxiliary owns its stock, and is sure to hold its annual meetings. The large Presbyterian Church was filled by the six congregations uniting, and the services secured the closest attention.

The last Sabbath was passed at Palmyra, in Marion County; four congregations filled the large Baptist Church and seemed much interested. A fair collection was taken.

NEBRASKA, COLORADO, AND WYOMING.—The past month has been a very busy one for your Superintendent in this district. I have visited and addressed six ecclesiastical bodies, and visited eleven auxiliary societies, and completed the organization of two auxiliaries, delivered twelve sermons and addresses for the Bible cause, travelled 3,459 miles, and was from home twenty-nine days.

The first Sunday I was with the Jefferson County Bible Society, at Fairbury, Neb. Preached in the Presbyterian Church in the morning, and addressed the Bible Society at their annual meeting in the Baptist Church in the evening. The pastors of the Baptist, Presbyterian, and Methodist Churches participated. The pastor of the Methodist Church, who

was formerly a missionary in China, gave an interesting address on Bible work in China.

NORTH AND SOUTH CAROLINA.—The anniversary of the Reidsville Bible Society, held at 11 A.M. in the Presbyterian Church of the town, was decidedly encouraging, the congregation, composed of all the denominations of the place, crowding the house, and making a contribution nearly fifty per cent. above that of last year, and the collection then exceeded that of the year before. At a full meeting of the officers, convened by me at 3½ P.M., the territory of the society was considerably enlarged. A donation of fifteen dollars was heartily voted to the Parent Society, and it was very pleasant to all to find that this auxiliary, organized by me in a day of small things, had uniformly grown from birth in stature and efficiency. At 7½ P.M. I preached in the Methodist Church to an audience which filled the house to its utmost capacity.

The annual meeting of the Iredell County, N. C., auxiliary occupied Saturday and Sunday, the 25th and 26th, and was a notable event, opening a new era in the history of this society, and more than repaying me for the anxious care with which I had prepared for it. It was the inauguration of a new plan of operations by which the anniversaries are to be movable.

The initial proceedings were held in the Baptist Church in Statesville, on the 25th, and were participated in by representatives from eight country and all the town churches, and by Gen. John A. Young, of Charlotte, a veteran who has done much to promote the efficiency of the admirable society of Mecklenburg County. At 7½ P.M. there was a lecture on the cause, in the same church, by the pastor of the Associate Reformed Church of Statesville, and on the 26th (Sunday), there was a mass meeting of the town congregations in the Methodist Church at 11 A.M. to hear an address by me, and another in the Presbyterian Church at 7½ P.M. addressed by Gen. Young. The former was a jam, some having to stand, and others to leave, unable to enter, and it made a contribution forty per cent. above any former one of the place for the cause, and the latter audience was a full and much interested one.

OREGON AND WASHINGTON TERRITORY.—Bible meetings of more than usual interest have been held in this district during the month at Dallas in Polk County, Oregon City in Clackamas County, and The Dalles in Wasco County, Oregon. While these meetings were all well attended and full of interest, the meetings at Walla Walla on Sabbath, the 26th, deserve special mention. I preached at the United Brethren Church in the morning. Immediately after the sermon I went to the Methodist Episcopal Church, and by request of the pastor, Rev. Mr. Brown, at the close of his sermon, I spoke briefly of the Bible work. Brother Brown made a few remarks, urging the claims of the Bible cause. The congregation responded by giving in cash and good pledges the sum of \$71 25. Two popular anniversary meetings were held in the evening, one at the Congregational Church, the other at the Cumberland Presbyterian Church. Your District Superintendent, Rev. N. F. Cobleigh, and Rev. Mr. Livermore, addressed the meeting at the Congregational Church. The meeting at the Cumberland Pres-

byterian Church was addressed by Rev. Mr. Beck, Rev. Mr. Ross, and your District Superintendent.

TEXAS.—This month I visited in the counties of Grayson, Collin, Dallas, Parker, Ellis, and Navarro. The dengue fever is prevailing in them, and there was much rain, this being the rainy month in Texas.

The Sabbath I spent at Sherman, Grayson County, to revive the auxiliary there which had been inactive for seven years; but one of the six pastors was able for duty on account of dengue fever, and it was reported that half the people were sick and convalescent. In the morning I preached in the Presbyterian Church, and in the afternoon held a Bible meeting and re-organized Grayson County auxiliary. The attendance was small on account of the sickness and rain. During the week I canvassed on the streets and raised fifty-two dollars to supply the depository with books. The next Sabbath, at Denison, in the morning I made an address in the Presbyterian Church and received a collection.

The statements of the disposals of books by the auxiliaries visited, show a gratifying increase over the reports of last year.

I visited the fields of Colporteurs Adams and Watson—doing well.

The reports of the colporteurs for this month show an encouraging improvement.

THE CONGREGATIONALISTS IN COUNCIL.

The Rev. Wm. H. Moore, of Hartford, Conn., sends a copy of the following preamble and resolutions adopted by the National Council of Congregational Churches, at the session held in Chicago, Oct. 1886:

Whereas, The publication and circulation of the Holy Scriptures in faithful and accurate versions and in all lands, is essential for the confirmation of the gospel as spoken by human and fallible lips, and indispensable to the coming of the kingdom of God in power; and

Whereas, It has been the aim of the American Bible Society for seventy years to promote the circulation of the Bible, without note or comment, in every part of the United States, and to extend its influence, as far as possible, to other lands, whether Christian, Mohammedan, or pagan, both in connection with missionaries sent from this country and in advance of their labors;

Resolved, That this National Council, profoundly thankful for all that God has wrought through this agency in the years that are past, expresses its hearty approval of this important work and commends it anew to the churches here represented.

This is a welcome utterance from a body representing a constituency of more than 400,000 church members, among whom the Society has ever found some of its most earnest and liberal supporters. The Council, on a former occasion, on motion of the late Dr. Leonard Bacon, expressed its confident expectation that the Congregational churches would continue to value and sustain the Society as holding the foremost place among the institutions through which they co-operate with Christians of every name, to fill the world with the light of the knowledge of the glory of God in

Christ; and the years, as they roll on, only show the constant need of keeping unimpaired the efficiency of this organization, which with its broad unsectarian platform, invites all who love the Bible, to participate in the work of giving the Bible to all nations.

WESTCHESTER CO. BIBLE SOCIETY, N. Y.

The seventy-first annual meeting of this auxiliary was held on the 13th of October, in the Reformed Church of Yonkers. Addresses were made by the Hon. John Jay and by Secretary Hunt of the American Bible Society. This auxiliary is greatly indebted to the earnest efforts of its corresponding secretary, the Rev. W. J. Cumming, of Yorktown. The annual report states that twenty-one of the twenty-two towns in the county had been heard from. The total amount which the society had paid to the treasury of the Parent Society since 1816 was \$98,227 12, of which all but \$17,618 or was paid on donation account. The report says:

"In years gone by this society sent the following donations: 1865, \$4,454 40; 1866, \$5,243 42; 1867, \$4,193 87; 1868, \$3,491 75; 1870, \$3,000; 1875, \$3,200; 1879, \$598 26; 1883, \$850; 1885, \$1,000; and in 1886, \$1,200. In 1870 the highest contribution received from any town was \$601 03, while to-day the highest figure is only \$268 75. Towns that were accustomed to give \$400, \$500, \$600, and \$700, do not now send more than one-tenth of those amounts. Those who were then large donors have passed to their reward. Many churches once strong have lost both in numbers and in wealth. While we do not expect to send to the American Bible Society every year a jubilee offering as in 1866, ought not Westchester County to do more than at present? The churches of the county are pouring, as they should do, thousands of dollars annually into the treasuries of the missionary societies. Orange County, with less wealth and probably no greater population than Westchester, is making an annual donation of \$1,500. Would \$2,000 be excessive for our Society?"

MISCELLANEOUS.

THE VALUE OF THE BIBLE IN A COURSE OF EDUCATION.

The following extract is taken from the Baccalaureate Sermon of President Bartlett, of Dartmouth College, delivered before the last graduating class of that institution:

And the volume that contains and transmits this mighty agency, the volume that the world knows as *the Book*, the BIBLE—what good reason can be given why in a course of education it should be kept out of sight, thrust into a corner, or treated otherwise than with that conspicuous honor which its central position in the world's literature requires? In its contents, its

circulation, its moral influence, and its intellectual stimulus, it is confessedly without a rival. No volume has so secured, or so endured, translation into the languages of the earth. No volume has ever so spoken to every age, class, and condition. No volume has been so centrally and vitally related to human thought and human achievement. No other volume so absolutely refuses to grow old. Intellectually, its contents are of commanding excellence. It antedates, and by some thousand years anticipates, all other history. One chapter in Genesis contains a record of the early nations which all the nations together could not supply—"the most learned among all ancient documents," says Bunsen, "and the most ancient among the learned." The famous Chaldean account of the Deluge, with its garrulousness, its seven days' duration, and its frightened gods crouching "like dogs" in the heavens, seems absurd beside our sober narrative. The migration of Abram from Ur of the Chaldees was a more momentous event than the fabled voyage of Æneas or the colonizing of Carthage. In comparison with the Exodus, the Anabasis was a trivial incident. Joshua's subjugation of Canaan was a great military movement, fraught with more far-reaching consequences than the Norman conquest. Jerusalem, the city of twenty-seven sieges, has as weird a history as any other city on the globe, and the Jewish race a vitality unparalleled and unique. The Galilean Sea, but thirteen miles in length, has witnessed events more marvellous than the great and classic Mediterranean. What are the laws of Solon or Lycurgus beside that decalogue and the laws of Moses—a lawgiver, says Milman, "who has exercised a more extensive and permanent influence over the destinies of mankind than any other individual in the history of the world." Where are there more true and touching narratives, or more faithful and more thrilling biographies? Where in the world's literature do there stand out such majestic characters as Abraham, Joseph, Moses, Elijah, Daniel, John, Paul? What collection of aphorisms excels, in range, point, and truth, and application to every phase of human life, the Proverbs of Solomon? How low and shallow do the selected hymns of Egypt and Chaldea appear beside the psalms of David—lyrics that the church still sings with delight, and will always sing? The thunder-storms of Thomson, of Virgil, and of Homer, are far inferior to that of David (Ps. xviii), both in graphic power and in sublimity of use. "Indeed," says Prof. Francis Bowen, "I know not anything in all Greek, Latin, or English poetry, that matches the sublimity and grandeur, the magnificent sweep of this description of the providence of God as manifested in the phenomena of nature." In like manner the passionless Alexander von Humboldt could speak of "the splendor of lyric poetry in the psalms of David," and express his astonishment to find a single psalm (the 104th) representing "with a few bold touches the heavens and the earth—the whole image of the Cosmos." So fastidious a critic as Goethe could pronounce the Book of Ruth "the loveliest specimen of epic and idyl poetry we possess;" and Carlyle, the deist, could find in the Book of Job "one of the grandest things ever written with the pen," adding, "there is nothing written, I think, in the Bible or out of it, of equal literary merit." It is but

the literal truth to say that some single paragraphs and even sentences in that volume contain more breadth and depth of moral meaning than the whole Offices of Cicero. Viewed merely on its intellectual side, what ethical discourse in all classic literature can be named in the presence of the Sermon on the Mount? What exhibitions of genius—to speak it reverently—compare with those parables of Christ, ready for every occasion, and sometimes bursting forth in whole harvests at once? What rejoinders approach the consummate wisdom and skill with which he enlightened the inquirer, met the caviller, or silenced the foe? And, in their original form, how matchless often in their vividness, terseness, brilliancy, and grace. "Let me," wrote John Ruskin to the *Pall Mall Gazette*, "let me tell your readers who care to know, in the fewest possible words, what the Bible is. It is the grandest group of writings existent in the rational world," put into two of the grandest languages of the rational world, "translated with beauty and felicity into every language of the Christian world, and the guide, since so translated, of all the arts and acts of that world which have been noble, fortunate, and happy." And it was no less a man than the gallant patriot, Garibaldi, who wrote to the Earl of Shaftesbury, while struggling for the deliverance of Italy from the Austrian and Papal power, "The best of allies you can procure for us is the Bible, which will bring us the reality of freedom."

Holding thus in our hands a volume of such transcendent merit and such potent influence, so centrally related to history, and literature, morals, and civilization, how can we hesitate for one moment to place it, in a course of education, on the throne which it has itself acquired? Any doubt or hesitation might be put to shame by a visit to the Mohammedan University at Cairo with its ten thousand students, having for their chief study that Koran of which the same John Ruskin has written, "I have read three or four pages of the translation of the Koran, and never want to read any more," and which Carlyle has characterized as "insupportable stupidity;" or to the Hindoo College at Benares, with its learned lectures on the Sacred Books, of which their ardent editor, Max Müller, asserts that their "chief, in many cases the only, interest is historical." Or, to cite an example that no man can affect to despise, we might visit a German gymnasium, to find the study of Christianity extending through the whole nine years' course, two and three hours each week, including the study of the Bible itself in German, Greek, and Hebrew, and extending to its history, biography, poetry, prophecy, epistles, and doctrines, the life of Christ, and the missionary journeys of Paul, the growth of the church, not only as recorded in the Book of Acts, but through the first four centuries of its career, as well as the history of the Reformation, and of modern missions. Is the most learned nation of the world wholly wrong in its judgment? What narrowness could be more signal than to exclude such a book from the horizon of the student. Judged by the severest intellectual tests, the Puritan was not far from right, and the agnostic is wholly wrong.

The case each year grows stronger because of the steadily growing prominence of God's word. The light cannot be hidden under a bushel. It shines

from the mountain top. A single society scatters it broadcast in two hundred and sixty-seven tongues and dialects. The press teems as never before with learned commentaries. Eastern explorations gather round and mutely point us to it. New revisions, English, German, and Chinese, awaken new discussions and world-wide attention. There are lessons for the International study of God's word. A national school has been formed for the study of the Hebrew. And so long as the Greek tongue is the original depository of the New Testament, we need not fear that the noblest of languages will be forgotten. The onset of Strauss on the life of Jesus evoked a host of mailed defenders like Neander, Lange, Ellicott, Farrar, Geikie, Edersheim, and Weiss. And, meanwhile, our gospels have stood not only like some gallant iron-clad of war, where for every new missile shot has been furnished a thicker and more impenetrable plate of steel, but like some Gibraltar, hurling down its own explosives on the wooden decks below.

"THE SCRIPTURE CANNOT BE BROKEN."

JOHN X. : 35.

No equal has the word of God
To meet all human need;
Who leans on other staff or rod
Shall find a broken reed.

In words like these, when sight is dim,
What comfort may there be:
"In perfect peace Thou wilt keep him
Whose mind is stayed on Thee."

To him whose hope He would inspire
He says, "If ye believe,
What things soever ye desire,
Ask, and ye shall receive."

The man by sin or sorrow prest
May trust His loving word,
And "find from every burden rest
If cast upon the Lord."

It is not always sure release,
But strength is given in this:
"For weakness that disturbs thy peace
My grace sufficient is."

To think such words for me may be!
His tenderness to prove:
"The love with which I have loved thee
Is everlasting love."

"If called in dark, divided sea,
'Midst roaring waves to stand,
Thou'lt find the cloud that covers thee
The shadow of mine hand."

"The cup of trembling that was filled
With fiery dregs and pain,
Thou, weary one, the tempest stilled,
Shalt never drink again."

"The hungry, thirsty, anxious soul,
Fainting, distressed, astray,
Cries to the Lord, and finds the goal,
Led forth by the right way."

And thus it reads from page to page,
Gracious, and good, and pure,
What other word of any age
Shall "thru' all time endure?"

So precious is this fund of truth,
So filled with every good,
It meets all wants of sage or youth,
'Tis love, 'tis light, 'tis food.

—Christian Intelligencer.

ONE NEW TESTAMENT.

[TRANSLATED FOR THE RECORD FROM THE GERMAN.]

The French nation maintains a penal colony in New Caledonia, to which many vessels go every year from Toulon, transporting condemned criminals.

In 1864 a young and earnest preacher, Emile Ray, was stationed at Toulon as mission preacher. Among the many painful things to be witnessed in the ever-changing life of that great seaport were the crowds of convicts borne away by sea to remote lands, where not a word respecting faith or duty was likely ever to reach their ears.

Pastor Ray succeeded in gaining access to the transports, and a kind lady of Toulon furnished him with the means for distributing Testaments among the convicts at every visit. In this way he distributed that year a hundred copies. Yet he was often discouraged, and asked himself if all that he was doing was not in vain. "Of what use," he said, "are these Testaments to people who are too ignorant to read them understandingly, and too hardened by sin to understand if they could read?" Coming home one day from one of these visits, he sat down in his chair overcome with discouragement, and broke out with the lamentation, "Again a day lost, and Bibles thrown away!" But his wife cheered him with the words: "You are doing the very service God requires of you. Let that be enough, and leave it to him to make such use of your work as he will."

Ten years later, in 1874, Pastor Ray had himself gone to New Caledonia, in response to an appeal from a Protestant committee in Paris, for volunteers to cross the ocean and look out for the spiritual concerns of the convicts. He succeeded in gaining their confidence, and wherever he went they received him with joy. In order to distinguish him from the Catholic père, they called him, half in earnest, half in fun, "Papa, the good Papa Ray." He did them many a kindly service, bringing them from the town letter-paper tobacco, ink, etc. Whenever an incarnate communist would say, "Papa Ray, I don't want either a Catholic or a Protestant priest," he would reply: "Very well; while I am with you I will put the pastor in my pocket, but you will surely allow me to bring you anything you need from the city."

In making a journey he happened one day to stop at an inn for dinner. The waiter, a middle-aged man, paid him marked attention, and, when he rose to leave the table, addressed him with great respect: "Sir, am I mistaken, or are you the person who ten years ago gave some Testaments to galley convicts on board a transport ship at Toulon?" "Yes, I am the man; why do you ask?" "Why, I was one of those convicts! I have served out my time, and am now free, but have chosen to remain in the country. At the time you gave me the Testament you said, 'Take this book and read it; you will find your Saviour in it.' I *did* read it; I found my Saviour, and I am a happy man. Let me take your hand and thank you!"

Pastor Ray was astonished. So his work of Bible distribution had not been in vain! The two men joined hands, and, with tears in their eyes, stood speechless.

WE referred last March to the investigations made by a business man of this city into the operations of the leading Bible and tract societies of England and the United States, and of the wonderful encouragement afforded by their enterprise in giving the word of God to the world. Since the annual reports of the British and Foreign and of the American Bible Societies for 1886 have appeared, he has added the results of the past year's labors to the aggregate of their previous years', and has presented us with these facts, which show the magnitude of their work and their commendable effort to give the gospel to every creature. The receipts of the British and Foreign Bible Society for the past year were £238,391, or in our currency \$1,156,196 35; those of the American Bible Society were \$523,910 59—a total of \$1,680,106 94. Their total receipts for their entire history have been \$71,639,682 48. The total issues of the British and Foreign Bible Society last year were 4,123,904, and of the American 1,437,440; a total of 5,561,344, and, for the last two years, of 11,270,551, being a fraction over 18,000 for each working-day of those years. The total issues of these Societies amount to 115,198,515 copies. This is the noble contribution which these two Societies alone have made toward supplying the families of the world with the word of God during this nineteenth century. It is to be hoped and expected that as Christian benevolence expands they will be able to enlarge their work still more; but our friend is confident that already their annual issues exceed the surplus of births over deaths throughout the nations of the world, so that they are able to keep up the supply of the increasing population of those nations, and help on gloriously the predicted time when "the earth shall be full of the knowledge of the Lord."—*The Illustrated Christian Weekly*.

BIBLE SOCIETY RECORD.

NEW YORK, NOVEMBER 18, 1886.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, November 4th, 1886, the Hon. Enoch L. Fancher, LL.D., President, in the chair.

Religious services were conducted by Secretary Gilman.

Grants of books were made for distribution in the United States and in foreign lands, to the value of about \$5,000; including 1,300 volumes for lumber camps in Minnesota.

Among the communications from foreign countries were letters from Chevallier Dévieux of Port-au-Prince, announcing the organization of the Bible and Religious Book Society of Haiti; the Rev. John P. Dardier, of the Evangelical Society of Geneva; from Dr. Gulick, who was at Hong Kong, Sept. 22d, on his way to Siam; from Mr. Milne, reporting remarkable success in the sale of Scriptures in

Peru, and from Mr. Caldwell, of Bogotá, showing how the work begun by Mr. Milne in Colombia is followed up by colporteurs; from Mr. McKim of Cuba, Mr. Brown of Brazil, and Mr. Hamilton of Mexico, with varying accounts of opposition and success; from Dr. Blodget of Peking, Mr. Blackford of Brazil, Mr. Gulick of Spain, and Mr. Sturges of Micronesia, concerning versions in different tongues; from Mr. Carlson of Helsingfors, Mr. Prince of St. Petersburg, and Mr. Clark of Austria, concerning Bible distribution in various parts of Europe; from Dr. Isaac G. Bliss, reporting a tour in Bulgaria; and from Mr. Arthington of Leeds, respecting opportunities for circulation in South America.

Secretary Gilman gave an account of his recent visit to Iowa and Illinois, reporting the favorable action of the Congregational Council concerning the work of the American Bible Society.

Secretary Hunt reported his presence at the recent anniversary of the Westchester County Bible Society.

A society in the State of Georgia was recognized as auxiliary.

The receipts in October were \$29,880 39; issues from the Bible House during the same month, 71,728 volumes.

Total receipts since April 1st, \$252,090 76; issues from the Bible House since April 1st, 572,582 volumes.

Society Recognized as Auxiliary, November, 1886.
With Name and Post Office Address of Corresponding Secretary.
Harmony Grove B. S., Ga., A. B. Deadwyler, Harmony Grove.

Deceased Members.

- Rev. Lorenzo Lyons, Waimea, H. I.
- Rev. Nathaniel Mead, Stamford, Conn.
- Rev. John Forsythe, D.D., LL.D., Newburg, N. Y.
- Rev. Edward T. Hooker, West Salem, Wis.
- Mrs. Lavinia S. Spencer, Erie, Pa.
- Simeon B. Canfield, Greenbush, N. Y.
- Gerald F. Dale, Philadelphia, Pa.
- Rev. Rodney H. Robinson, D.D., Fort Plain, N. Y.
- Rev. Gerald F. Dale, Zahleh, Syria.
- Rev. Edward W. Bentley, D.D., Ellenville, N. Y.
- Rev. James Buckham, Burlington, Vt.

RECEIPTS IN OCTOBER, 1886.

FOR GENERAL PURPOSES.	
Baumgartner, David, Berne, Ind.....	\$0 36
Corwin, G. S., Cape May, N. J.....	20 00
Cash.....	80
Collection at Dooley Camp Meeting, Ga.....	7 40
Collection at Pine Bluff, Ark.....	22 75
Collections by Colporteurs.....	683 52
Collections at Clarksville, Ark.....	12 45
Dolg, Rev. Robert, Scotia, N. Y.....	10 00
Fleming, David, Cottageville, W. V.....	5 00
Fishback & Co., Brookings, Dak.....	2 00
Foster, R. C., Denison, Texas.....	5 00
Lowell, J. A., Danville, N. H.....	70
Lehman, Ulrich, Berne, Ind.....	25
McCook, Rev. McK. F., Fort Valley, Ga.....	1 00
Presbyterian Children of Brownsville, Mo.....	8 10
Pedro, Joseph H., New York.....	2 00
Thompson, Mrs. B., Jersey, Ohio.....	20 00
Tignor, W. C., Denison, Texas.....	5 00

Vreeland's, Daughter Ann, New York.....	\$100 00
Welsh People at Neenah, through Wm. Evans, Wis.....	27 00
Whitehead, Rev. Redmon, Macon, Mo.....	1 00
LEGACIES.	\$878 83
Cloyd, Jane, late of Windham, N. H.....	\$282 68
Gardner, Mrs. L. M., late of Chicago, Ill.....	75 00
Morgan, Mrs. T. A., late of Norwalk, Ct.....	212 00
Pitman, Benjamin, late of New Bedford, Mass.....	200 00
Tuttle, A. Y., late of Edinburgh, Ohio.....	700 00
Webb, Henry, late of Spencer, Iowa.....	25 00
	\$1,494 68
CHURCH COLLECTIONS.	
ALABAMA.	
Courtland, Meth. Ep. Ch. South, and Pres. Ch.....	3 60
Elyton, Meth. Ep. Ch. South.....	11 00
Edwardsville, Meth. Ep. Ch.....	6 50

Mrs. E. A. Blanchard, Tomhannock, N. Y.	
Mrs. Susan Brackett, Saratoga Springs, N. Y.	
Levi Almy, Portsmouth, R. I.	
Rev. James Woods, Vacaville, Cal.	
Henry J. Traver, West Sand Lake, N. Y.	
Mrs. Martha J. Benjamin, Milford, Conn.	
Rev. Jas. H. Merrill, Andover, Mass.	
Wm. Henry Beers Post, M.D., New York.	
William S. Morgan, Poughkeepsie, N. Y.	
Mrs. Catharine V. Van Pelt, Elizabeth, N. J.	
Summary of District Superintendents' Reports for the month of September, 1886.	
Number of District Superintendents reporting.....	15
Auxiliaries, Branches, etc., visited.....	112
Anniversaries attended.....	42
New Societies and Committees formed.....	6
Sermons and Addresses delivered for the Bible cause.....	161
Letters sent.....	1,365
Miles travelled on official duty.....	24,393
Donations and subscriptions secured for Bible cause.....	\$2,325 36
Summary of Bible Distribution in September, by 76 Colporteurs and 22 County Agents reporting.	
Colporteurs.	Co. Ag'ts.
Days of service.....	1,452 452
Miles travelled.....	17,597 4,830
Families visited by them.....	19,420 11,140
Families found without a copy of Scriptures.....	2,611 1,464
Families supplied by sale or gift.....	2,122 991
Destitute individuals supplied in addition.....	1,226 457
Number of books sold.....	8,132 1,645
Value of books sold.....	\$3,227 66 \$620 48
Number of books distributed gratuitously.....	2,497 1,092
Value of books distributed gratuitously.....	\$585 17 \$262 37
Contributions received.....	\$278 31 \$538 57
Summary of 43 Annual Reports of Auxiliary Societies, received in October, 1886.	
Receipts from sales in twelve months.....	\$1,756 53
Receipts from collections and donations.....	1,460 73
Paid American Bible Society on book account.....	2,066 79
Paid American Bible Society on donation account.....	728 88
Expended on their own fields.....	587 94
Value of books donated.....	238 72
Value of stock on hand at date.....	3,430 98
No. of these auxiliaries reporting general operations.....	6
Collecting and distributing Agents employed.....	6
Families visited by them.....	2,518
Families found destitute.....	287
Destitute families supplied.....	256
Destitute individuals supplied in addition.....	159
Sabbath and other schools supplied.....	—
ARKANSAS.	
Associate Reformed Pres. Synod of the South.....	\$7 40
Carlisle, African Meth. Ep. Ch.....	60
" Meth. Ep. Ch. South.....	13 20
Okolona, Meth. Ep. Ch. South.....	3 30
Salem Camp Ground, M. E. Ch. South.....	4 35
CALIFORNIA.	
California Conference, Meth. Ep. Ch.....	230 35
CONNECTICUT.	
Westchester, Cong. Ch.....	12 11
DAKOTA.	
North Dakota Conference, M. E. Ch.....	10 00
GEORGIA.	
Bushwick Dist. Conf., M. E. Ch. South.....	5 60
Cochran, Meth. Ep. Ch. South.....	10 00
Camilla, " " ".....	8 05
Graham, " " ".....	6 60
Perry, " " ".....	10 00
IOWA.	
Dexter, Pres. Ch.....	4 20
Iowa Conference, Meth. Ep. Ch.....	55 36

ILLINOIS.

Central Illinois Conf., Meth. Ep. Ch.	\$11 50
Norwegian & Danish Conf., M. E. Ch.	39 55
Rock River Conf., Meth. Ep. Ch.	28 96
Rock River Conf., M. E. Ch. (White-side Fund)	15 00

INDIANA.

North Indiana Conf., Meth. Ep. Ch.	88 71
St. Philip, German Evang. Zion Ch.	10 00

KANSAS.

Sedgwick City, Plymouth Cong. Ch.	2 50
Boyd City, Meth. Ep. Ch.	50

KENTUCKY.

Lexington Conference, Meth. Ep. Ch.	11 76
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MICHIGAN.

Detroit Conference, Meth. Ep. Ch.	127 00
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MINNESOTA.

Moorhead, Meth. Ep. Ch.	2 00
Rochester, Cong. Ch.	6 89
Sarpsborg, Congregation at.	3 31
Stayton, Meth. Ep. Ch.	2 00

MISSOURI.

Springfield, Churches at.	11 30
St. Louis Conf., Meth. Ep. Ch. South.	18 85
Southwestern Conf., M. E. Ch. South	21 39

NEW JERSEY.

Cherry Hill, Reformed Ch.	10 00
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NEW HAMPSHIRE.

Plymouth, Cong. Ch.	5 27
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NEW YORK.

Batavia, First Pres. Ch.	70 14
Essex, Pres. Ch.	11 21
Genesee Conference, Meth. Ep. Ch.	228 00
Hartsdale, Meth. Ep. Ch.	3 00
Hudson, First Reformed Ch.	33 00
New York, Pilgrim Cong. Ch.	5 59
Stanfordville, Christian Ch.	30 01
Willsboro, Cong. Ch.	9 54

NEBRASKA.

Superior, Reformed Pres. S. S.	8 70
West Nebraska Conf., Meth. Ep. Ch.	12 40

NEVADA.

Nevada M. E. Mission Annual Conf.	9 00
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NORTH CAROLINA.

Blue Ridge Conf., Meth. Ep. Ch.	2 25
Raleigh, First Pres. Ch.	9 00
North Carolina Conf., Meth. Ep. Ch.	7 00

OHIO.

Austintown, Cong. Ch.	11 40
Central Ohio Conference, M. E. Ch.	66 00
Ohio Conference, Meth. Ep. Ch.	176 00

PENNSYLVANIA.

Blossburg, Meth. Ep. Ch.	4 00
Erie Conference, Meth. Ep. Ch.	1 00

TEXAS.

Baird, Pres. Ch.	2 00
Denison, Pres. Ch.	13 05
" Pres. Ch. Sunday School	3 35

TENNESSEE.

Central Tennessee Conf., M. E. Ch.	5 60
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WISCONSIN.

Wisconsin Conf., Meth. Ep. Ch.	119 00
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\$1,653 95

AVAILS OF SALES BY THOSE TO WHOM

BOOKS HAVE BEEN GIVEN.

American Tract Society, New York.	11 85
Pres. Board of Publication, Pa.	46 73
Rev. A. J. Mead, D. S., Appleton, Wis.	7 41
Rev. A. T. Graybill, Matamoras, Mex.	16 91

\$82 90

AUXILIARY SOCIETIES.

	Credited as Donation.	Credited on Account.
Ashland Co., Wis.	\$50 00	
Arkansas City (Desha Co.), Ark.	8 50	
Aberdeen, Dak.	70 80	
Adams Co., Ill.	8 00	
Black Hawk Co., Iowa.	10 00	
Bayfield Co., Wis.	5 00	
Burke Co., N. C.	42 80	
Becker Co., Minn.	3 10	

	Credited as Donation.	Credited on Account.
Bloomington & Vic., Neb.		\$28 68
Brookings Co., Dak.		34 58
Beadle Co., Dak.		46 24
Blue Earth Co., Welsh, Minn.	50 00	
Brown Co., Minn.	17 35	42 09
Bates Co., Mo.		16 35
Bridgeport Bible Ass'n, Ct.		4 32
Crawford Co., Wis.		1 90
Cleveland & Vicinity, Ohio.		28 00
Carolina & Vicinity, Ark.	18 00	15 00
Chemung Co., N. Y.		20 00
Clay Co., Neb.	8 00	
Cheyenne City, Wyo. Ter'y.	37 00	27 35
Codington Co., Dak.		26 90
Crawford Co., Kan.		113 00
Connecticut.		211 00
Cumberland Co., N. C.		59 83
Clay Co., Kas.		50 00
Clay Co., Utah.	57 75	
Cochran, Ga.		5 30
Charlestown & Vic., W. Va.		50 00
Clinton Co., Iowa.		39 88
Clark Co., Iowa.		15 21
Camden, N. Y.		21 34
Columbia Co., N. Y.		218 27
Douglass Co., Wis.		9 03
Darlington Bible Com., Wis.		10 80
Douglass Co., Neb.		20 00
Dodge Co., Neb.		3 00
Dawson Co., Neb.		10 84
Deep Rapids, Dak.		9 07
Dallas Co., Texas.		99 23
De Witt Co., Texas.		32 85
Effingham Co., Ga.		20 00
Elmore Co., Ala.		31 45
Elkhart Co., Ind.		18 63
Edgar & Vicinity, Neb.		52 20
Fayette Co., Ind.		60 27
Fairfield & Vicinity, Neb.		51 33
Ford Co., Ill.		46 70
Franklin Co., Neb.		10 25
Fort Valley, Ga.		4 95
Fresno, Merced, & Tulare, Cal.		25 00
Fayette Co., Ill.		20 00
Floyd Co., Iowa.		14 78
Freedom Welsh, N. Y.	102 76	12 24
Grinnell, Iowa.		29 70
Green Co., Mo.		25 00
Gillespie Co., Texas.		37 00
Gallatin Co., Ill.		5 40
Grayson Co., Texas.		46 00
Greenwood Co., Kas.		35 87
Granville Welsh, N. Y.		45 14
Houston German, Texas.		19 00
Hunterdon Co., N. J.	30 00	
Hamilton Co., Neb.		36 87
Howard Co., Neb.		26 35
Hudson Co., N. J.		31 55
Hughes Co., Dak.		17 70
Henry Co., Iowa.		71 25
Hamilton Co., Iowa.		41 00
Hamilton Co., Mo.		34 00
Houston Co., Ga.		10 00
Iredell Co., N. C.		56 82
Iroquois Co., Ill.		56 32
Jefferson Co., Ala.		6 25
Jefferson Co., Ark.		8 85
Jefferson Co., Neb.		72 55
Kent Co., Mich.		25 00
Lincoln Co., Dak.	7 61	40 12
Lyon Co., Minn.		6 92
Luling, Texas.		13 18
Long Island, N. Y.	5 00	
Louisville & Vicinity, Ky.		175 00
Marion Co., Mo.		38 00
Minnehaha Co., Dak.		40 19
Middlesex Co., N. J.		124 21
Mitchell Co., Ga.		29 85
Macon (Bibb Co.), Ga.		2 25
McLean Co., Ill.		65 00
Manitowoc Co., Wis.		8 46
Meigs Co. (East), Ohio.		65 66
Massachusetts.	2,000 00	
Minneapolis Welsh, Minn.		21 92
Myers, Rev. H. P., D. S., Ga.		19 50
New Braunfels, Texas.		8 20
Nodaway Co., Mo.		9 25

	Credited as Donation.	Credited on Account.
Okolona, Ark.	\$7 55	\$7 50
Olmsted Co., Minn.		3 11
Oregon		146 90
Pike Co., Ala.		6 10
Peru and Vicinity, Neb.	31 42	
Pennsylvania		1,707 77
Parker Co., Texas.		53 64
Pottawattomie Co., Iowa.		102 06
Perry Co., Ill.		5 00
Peoria Co., Ill.		75 00
Putnam Co., Ill.		93 07
Reidsville, N. C.	15 00	70 50
Riverton and Vicinity, Neb.		25 90
Red Willow Co., Neb.		11 05
Red Wood Co., Minn.		30 14
Red Hook, N. Y.	89 17	
Rock Island Co., Ill.		124 66
Rockland Co., N. Y.		30 65
Rankin, Rev. W. B., District Superintendent, Texas.		60
Southern California, Cal.		90 20
Salem Bible Assoc'n, N. C.		34 11
St. Joseph Co., Mich.		9 15
Stark Co. (East), Ohio.		5 40
Springville, Ala.		6 00
Selma, Ala.		49 95
Scott Co., Ind.		31 13
Scotland Co., Mo.		101 70
Scribner and Vicinity, Neb.		30 00
Spink Co., Dak.		43 70
Tuscaloosa, Ala.		52
Todd Co., Minn.		5 50
Toga County, N. Y.		12 72
Union Co., Miss.		17 71
Ulster Co., N. Y.	30 00	
Union of Fairfield and Richland Counties, S. C.	30 01	9 99
Vermont.	130 00	635 90
Virginia.		100 00
Vernor, Rev. W. H., District Superintendent, Ark.		21 38
Wentworth, N. C.		7 00
Winsted, Ct.		46 35
Warren Co., Iowa.		59 90
Washington Co., Maine.		69 71
Wabash Co., Ind.		30 00
Washington Co., N. Y.	30 00	90 40
Winnebago Co., Iowa.		42 66
Wayne Co., Mich.		278 97

\$690 62 9,544 64

OTHER SOURCES, FOR SALES.

Cuba Agency, Cuba.	27 55
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MISCELLANEOUS.

Interest:	
Available Investments.	417 82
Geo. Earnest Legacy, P. T.	600 00
Jacob Harmon Gift, "	409 50
E. J. M. Hale Legacy, "	165 00
Alex. Campbell " "	86 75
William Sheerer " "	175 00
J. Woodward " "	18 00
Samuel Turner " "	35 00
Note of Flagler & Co.	75

1,907 82

Retail Sales.	2,225 18
Trade Sales.	2,248 73
Sales by Colporteurs.	6,553 33
Record Subscriptions.	1 60
Rentals.	1,957 86
Sundries.	612 70

\$15,507 22

SUMMARY.

For General Purposes.	\$878 83
Legacies.	1,494 63
Church Collections.	1,653 95
Avails of Sales by those to whom Books have been given.	82 90
Auxiliary Societies—as Donations.	690 62
" on Account.	9,544 64
Other Sources, for Sales.	27 55
Miscellaneous.	15,507 22

Total Receipts. \$29,880 39

OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	President.
REV. EDWARD W. GILMAN, D.D.....	} Corresponding Secretaries.
REV. ALEXANDER MCLEAN, D.D.....	
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE, JR.....	Treasurer.
CALEB T. ROWE.....	General Agent.

DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books for distribution at home or abroad, and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty-five cents to twenty-seven dollars. Testaments from five cents upwards.

DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. W. H. VERNOR, D.D., Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Fort Valley, Geo.
Illinois.....	Rev. E. G. SMITH, Morrison, Whiteside Co., Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Indiana.
Iowa.....	Rev. JOHN HOOD, Cedar Rapids, Iowa.
Kansas.....	Rev. S. D. STORRS, Topeka, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M.D., Covington, Ky.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & Dakota.....	Rev. JOHN HINTON, Faribault, Rice Co., Minn.
Missouri.....	Rev. EDMUND WRIGHT, St. Louis, Mo.
Nebraska, Colorado, & Wyo- ming.....	Rev. GEO. W. WAINWRIGHT, Blair, Neb.
North & South Carolina.....	Rev. C. H. WILEY, D.D., Winston, Forsyth Co., N. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon & Wash. Ter.....	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Moundsville, W. Va.

NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of _____, to be applied to the charitable uses and purposes of said Society.

REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1886, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.